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**Evangelical Visitor - May 25, 1981 Vol. XCIV. No. 10.**

Glen A. Pierce

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# Evangelical **VISITOR**

May 25, 1981

You will go out in joy,  
and be led forth in peace;  
the mountains and hills  
will burst into song before you,  
and all the trees of the field  
will clap their hands.

Isaiah 55:12, NIV



**K**leine kinder, kleine sorgen; grose kinder, grose sorgen, my German-Paraguayan friend once told me. She translated the proverb to mean: "Little children, little problems; big children, big problems!" Although that conversation happened when our children were preschoolers, I think of her wise words quite often now that adolescence is just around the corner.

Nowhere do the needs of our children seem more complex than in the area of faith development. And though it seems relatively easy to meet the faith needs of the young child in the believers' church, it becomes increasingly more difficult to provide adequately for the faith development of older children.

What very young children need more than anything else is plenty of love and many opportunities to experience trust and worth. Infants and preschoolers grow in their capacity to love God as they are loved by their parents and others. When they have their physical and emotional needs met, they learn to trust—a prerequisite for later being able to trust God. And when parents respond firmly and wisely to the out-of-bounds behavior of toddlers and preschoolers, while at the same time affirming their worth as persons, they enable their children eventually to receive God's love and forgiveness.

The journey toward mature faith gets off to a good start when preschoolers can love and trust others and feel worthwhile. But there are still perilous passages ahead before children come to a decision to accept the lordship of Christ and follow him in life. As my children stand on the verge of adolescence and the coming discoveries of self-identity, how may I guide them toward Christ and his church?

One thing I am not doing is encouraging them to become church members. School-age children have definite faith needs, but church membership is not yet one of them. Like preschoolers—and indeed, like all of us—they need to continue to experience love, trust, and worth. They also have two other needs:

***Children need to feel that they belong to the community of faith of which they are a part.***



## toward the journey mature Mapping faith

by Marlene Kropf

they need to feel they belong to the community of faith, and they need to grow from concrete to abstract understandings of God.

When children reach six or nine or twelve, they need many experiences within the community of believers to nurture their sense of belonging. They have passed from the egocentric position of early childhood and are now deeply aware of the opinions and acceptance of their peers, parents, and other adults. Consequently they need to be included in a variety of church settings.

Some of the opportunities for interactions with others in the faith community may be spontaneous. One adult in our congregation regularly invites our son for a lively game of basketball on the nearby school playground. Another per-

son always seeks out our daughter for a personal conversation and often has a special joke or story for her.

One way our congregation provides for the "belonging" needs of our children in a more structured way is by including them within the small groups, which meet regularly during the week. Planning and creativity are required to involve the children, but a minimum investment pays a big return.

Recently, for example, when our small group celebrated our children's eighth and eleventh birthdays, our group sat around in a circle with each adult telling a story: "When I was eight or eleven. . . ." The stories ranged from getting caught for telling lies in school to having a childhood prayer miraculously answered.



Going hiking at a church retreat, participating in summer Bible school, or performing in a play for a worship service are other ways our children learn to belong. These opportunities to participate in the church's life give them a sense of place: church is home. Later when God's call to repentance comes to them, they will want to be a part of the family of God which has nurtured and loved them.

The second need of school-age children corresponds to their growing intellectual maturity. Jean Piaget, Swiss psychologist and philosopher, demonstrated that school-age children grow from the ability to organize concrete data to the ability to form hypotheses and think abstractly. We never outgrow our need for concrete religious experiences, but we also need to be able to think abstractly about God, to understand the doctrines of our faith, and to integrate our faith with reason. As we mature in faith, God wants a commitment of our minds as well as our hearts.

One obvious way to increase children's concrete religious experiences, and thus build the data from which concepts and abstract understandings emerge, is to teach them a thorough acquaintance with the stories of the Bible and the heroes of the faith. Since the weekly hour of Sunday school is far from sufficient for instilling that knowledge, we augment it with home teaching. For example, we regularly use a Bible storybook which has questions at the end of each story so that our children can respond to the facts and amplify their understanding of the story.

We also use holidays as events for teaching our faith. On the evening before Easter, our family planned a worship time in which each of us brought a cross made of some material of our own choosing. Our 8-year-old had cut a velvety piece of moss into a cross shape. Our 11-year-old had carved a cross from an old thread spool. My contribution was a cross baked of whole-wheat bread. And Dad's was a toggle screw from his business hardware. Together we told the story of Christ's death and then lit a large candle to symbolize the light of resurrection morning.

Another way we help our children grow from concrete to abstract understandings of God is by encouraging artistic experiences. I believe we all perceive more of God's reality through the arts than through didactic teaching, for the arts lead both our hearts and minds to understanding. Our children's con-

***To mature in faith is  
to go from concrete to  
abstract understandings  
of who God is.***

cept of God (and my own) has been wonderfully enhanced through our rich acquaintance with C.S. Lewis' noble lion, Aslan of Narnia. Sometimes we have acted out a Bible story together or made puppets or sculptures. A very special event occurred last year when our daughter's Sunday school class prepared and served a meal of biblical foods for their families. As we feasted, we learned firsthand about Bible times and customs.

As our children grow older, I become increasingly aware of the importance of communicating the truths which Bible stories illustrate. It is not enough for them just to grasp biblical facts. They must also have the opportunity to encounter the God who is alive today. Three theological truths are particularly appropriate and accessible for the school-age child: that God is Creator, Protector, and Redeemer.

Garden-planting, star-watching, or hearing Dad sing in a performance of Haydn's *Creation* have been opportunities for us to review the creation story and experience the majesty of God's creative activity in our world.

Our children have learned about God as Protector, too. Not long ago they were frightened while at home alone and were scuttling off to hide in a closet when their dad arrived home unexpectedly. We used the occasion to teach them of God's unceasing care and also decided to memorize some verses from Psalms as a result of that experience.

And, finally, as our children come closer to the self-awareness of adolescence and are chagrined by their mistakes and failures, we are teaching them that there is hope for our imperfectness because of God's redemptive activity in our behalf.

As part of their faith journey and as a natural outgrowth of their desire to belong, some children ask to become church members during their school-age years. Although we need to affirm their

The concepts of peace and reconciliation are integral to the Gospel of Jesus Christ. Recognizing that these truths need special focus in our violence-prone society, General Conference for a decade designated the fourth Sunday of May as Peace Emphasis Sunday. The articles on pages 5, 6 and 10 relate broadly to this theme.

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## ***Evangelical Visitor***

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## Day of Prayer for World Evangelization

**Pentecost Sunday  
June 7, 1981**

### **The First Pentecost . . .**

Turbulent days surrounded the climactic death, resurrection and ascension of the Lord Jesus Christ. The events marked the fulfillment of prophecy. Jesus was the Messiah. He had commissioned the believers to preach repentance and the forgiveness of sins to all nations. As Jesus had instructed, they waited in prayer for the anointing of the Holy Spirit.

On the Day of Pentecost, all the believers gathered in one place. Suddenly a noise from the sky permeated the whole building and they were all filled with the Holy Spirit. They began to proclaim the Gospel immediately, and in one day over three thousand were saved.

### **Pentecost This Year . . .**

On Pentecost Sunday, June 7th, 1981, Christians from all over the world will be gathering together in small and large groups to pray for the outpouring of the Holy Spirit, so that the world may hear the voice of the Lord. Intercession will center on the privilege we have of proclaiming the message of Jesus' saving grace to all people everywhere.

**"Pray as if Everything Depended on  
God and Act as if Everything  
Depended on Oneself."  
(St. Ignatius)**

*The Day of Prayer for World Evangelization is being sponsored by the Intercession Working Group of the Lausanne Committee for World Evangelization.*

## **Upland Prayer Chain**

by Deanna Frey

About three years ago I began feeling a strong desire to share prayer needs. As a need came, I would call various friends individually to share these concerns. As time passed, the requests began to multiply, and I realized much time could be saved if we had a prayer chain.

I prayed much about starting a chain. Then, in the summer of 1979, I read Evelyn Christensen's book, *What Happens When Women Pray*. It was so exciting that I shared with a friend my interest in starting a prayer chain at Upland. Together Pat Martin and I, with suggestions from Evelyn Christensen's book, worked out the mechanics of the chain. With the approval and encouragement of our deacon board, we shared the idea with the congregation and received a positive response.

Now we have four day chains, 6:00 a.m. to 6:00 p.m., four night chains, 6:00 p.m. to 10:00 p.m., and an emergency chain, 10:00 p.m. to 6:00 a.m.

Many beautiful answers to prayer have resulted. It has been a real comfort to know many care enough to pray. One example is Lawrence, a baby for whom we prayed for weeks. Gradually he began to recover. At first he could come home during the day but had to return to the hospital at night. Now he is home.

Linda Lou was in and out of the hospital from March to October, so her name came on the prayer chain frequently. At times death was imminent. But thank the Lord she has been able to go to work recently.

Ernest had three major surgeries in one month last year. Thank God for his healing touch. Even the doctors were amazed at his progress.

Other requests have included family problems, financial needs, accidents and sorrow by death.

The prayer chain experience is adding dimension to the church family, not only by helping the one in need, but also by fostering a spirit of caring and learning to know each other better.



## Nonviolent change for southern Africa—subject of lively seminar

"Imagine the dynamics of a discussion about how the church should work at peaceful change when the group includes a black Malawian theology student, a white youth worker from South Africa, a black bishop from Zimbabwe, a white Canadian who works with migrant labor problems in Lesotho and a black South African refugee living in exile in Kenya!"

Lively exchanges of views characterized the entire 12 days of a Mennonite Central Committee sponsored Peacemaker Seminar held in Mbabane, Swaziland earlier this year, according to MCCer Marian Hostetler of Goshen, Indiana. Thirty participants from 10 African countries assembled at Thokozwa Church Center for lectures and discussion on being Christian peacemakers in areas of conflict and institutional violence.

Resource persons James Moulder, philosophy lecturer at South Africa's University of Natal, and William Keeney, Mennonite lecturer at the Center for Peaceful Change at Kent State University, led sessions on the biblical and historical basis for peacemaking. They also examined kinds of violence, principles and techniques of nonviolence, and methods of intervention and resolution.

During evening sessions participants shared from their own experience and work—living through the war in Zimbabwe, helping refugees in Swaziland and Botswana, being held in a South African detention barracks as a conscientious objector. Says Hostetler, "These glimpses into each others' lives brought depth to communication and understanding during the days together."

Participants planned most of the worship times, resulting in a variety of worship experiences. Included were choruses in at least four languages, a silent Quaker meeting, an Anglican com-

May 25, 1981



Among those attending the Swaziland seminar were three Brethren in Christ from Zimbabwe (left to right): Christopher Moyo, a teacher; Bishop Stephen Ndlovu; and Kirk Moyo, a pastor. Participants in the December Consultation on Peace and Justice Education, held at Grantham, PA, contributed \$320 toward the travel costs of these Brethren in Christ representatives to the peacemaking seminar.

munion service and an Anabaptist foot washing. "Apparently the foot washing practice was new to many," noted Keeney. "At least two hoped to return to propose that idea to their church."

A special "Peacemaker Day" at midpoint during the seminar drew the participation of an additional 44 persons from Swaziland and South Africa. After talks by Keeney and Moulder, discussion centered on how the church should work to bring about change through peaceful means.

"Feelings and voices were strong," reports Hostetler, "with conflicting ideas flying rapidly. We were variously warned to prepare for revolution, scolded about

too much talking, challenged as to what a church should be, and given practical suggestions on what the church could be doing now."

Said one participant later: "The conflict of that day was necessary for me to appreciate fully the position and experience of the various people."

Although the seminar closed without participants reaching agreement on exactly how peaceful change can be brought about, all did agree this setting for dialogue and learning was valuable and should be repeated. Concluded a white South African engineer: "If it can change people like me—and it has—it's worthwhile."

### MAPPING THE JOURNEY

from page 3

desire to be part of the church and assure them that God accepts them, I think it is appropriate to tell them that God's call to repentance will come sometime later.

The dawn of adolescence brings with it the possibility of new leaps in faith development. Teenagers who have been nurtured within the community of faith may be ready to hear the Spirit's call to commit their lives to him. Still others may not clearly hear that call or respond to it until much later. It is a far different thing merely to repent of sinful deeds than to be aware of one's own great sinfulness before God. That self-awareness, which often coincides with the ability to think abstractly, is the ground for repentance and conversion.

Sometime during adolescence our children will likely publicly confess Christ

and request baptism and church membership. While that decision will bring great joy to our family, we will regard it as another step in their journey of faith—not as the ultimate achievement. The faith commitments of adolescents are tossed and buffeted before they reach the adult commitment that is the hallmark of the believers' church.

Even if our children do become church members during adolescence, we want them to be free to experience searching faith, the questioning faith of youth. For we are far more interested in a thoughtful adult commitment to Christ than in a shallow, youthful "yes" which never grows to deeply rooted, mature faith.

*Marlene Kropf is one of the writers of Upon These Doorposts, the congregational training course for the Foundation Series (see the April 25 Visitor). This article is used by permission from Christian Living.*



**W**hat would you do if, upon returning from a weekend trip, you discovered that someone had placed 300 one-hundred pound boxes of TNT in your basement? You would undoubtedly do your best to get those boxes out of there as quickly as possible, regardless of the cost or inconvenience.

Before you dismiss the possibility of such a thing, I must tell you that it already has happened. The world military arsenal has the potential explosive power of 30,000 pounds of dynamite for every person on earth. If you ask me, "What possible reason can there be for such a frightening accumulation of potential destruction?" I can do no more than pass on to you what the leaders of every nation tell their people—"We've assembled these weapons in the interest of national security." I won't blame you if you mutter under your breath, "Then why is it I don't feel secure?"

You are not alone. No one feels secure. And with good reason. Yet despite the unimaginable dangers already present, the nations of the world continue to add to their arsenals, much like the alcoholic who knows the stuff is killing him but who cannot stop.

As people of faith, we have the duty to ask in God's name what is going on here. We ask that question not only for ourselves but for all the world—the very world God loved so much that he sent his only Son to save it.

What is this madness called the nuclear arms race? And what should our response be as the people of God?

The place to begin our inquiry is to discover what is the extent of the threat hanging over our heads. Numbers and statistics can easily overwhelm our minds. When we hear that worldwide weapon expenditures this year are estimated at \$550 billion, we may think, "That sounds like a lot of money," but it really doesn't tell us very much. Some kind of comparison is needed. That same figure of \$550 billion, for instance, nearly matches the income of the poorer half of the human race.

The multi-million dollar price tag of a Trident submarine isn't all that significant to us until we learn that it equals the cost of a year's schooling for 16,000,000 children in developing countries. America's stockpile of strategic nuclear weapons as a total number tells us little until we learn that it is enough to destroy every city in Russia with over 100,000 people at least 40 times over. Yet we continue to build three nuclear bombs a day, every day.

## Watchman in a world gone mad

by Kenneth L. Gible

As if figures like these weren't disturbing enough, we must also consider the dangers of radiation—both in the process of the nuclear fission needed to make bombs and the after-effects when such weapons are used. The cancer-causing wastes of nuclear power remain radioactive for half a million years. Plutonium, the most toxic material formed in nuclear compounds, is so dangerous that one millionth of a gram in the lungs of a human being will cause lung cancer.

Some time ago, my wife Ann and I were in our nation's capital. We dropped in on a hearing where experts on nuclear energy were testifying before a House committee. What we heard was so absurd that in retrospect it seemed like a ridiculous dream, or rather a chilling nightmare.

Here were smartly dressed, smooth-talking experts telling everyone that disposal of nuclear wastes "is no real problem, folks." Just salt them away in old salt mines, they said. But in response to some pointed questions, they did admit that they were having a hard time convincing anybody to allow storage of these wastes. They told us the government was offering a deal whereby any

community willing to store nuclear waste would be awarded grants of money, government jobs, and other economic inducements, which would literally guarantee financial prosperity for that community for all time. Such a community, they said, would be able to eliminate all local taxes for its citizens.

What they did *not* explain was, if storing nuclear wastes was as safe as they claimed, why the government should have to offer multi-million dollar bribes to accomplish it.

"But," you may tell me, "you are not a scientist. You cannot understand." I think I *do* understand. I understand that we have allowed the scientists, the generals, the politicians, to make decisions that have had drastic implications for our own generation and generations to come. I understand that we Christians have often been far too timid in standing up for the truth about God and human life as revealed in Jesus Christ. We have all too easily assumed that technological know-how is an adequate substitute for moral leadership. I understand that we have taken a far too narrow view of Christian faith. We have confined it to the realm of personal morality—don't lie, don't drink, don't cheat on your spouse. We have lost the glorious vision of the whole world under the lordship of Jesus Christ (Revelation 11:15).

And I think I understand one more thing. In our timidity, our longing to be thought of as "nice guys" by everybody, we Christians have abandoned our calling—the calling to be the truth, to speak the truth, to expose to the light the lies of the Prince of Darkness, to name the arms race as the ugly blasphemy against God and man that it really is.

In the book of Ezekiel, the word of the Lord comes to the prophet. "Tell your people," God says, "what happens when I bring the sword upon a land." The people of that land choose a watchman. His mission is to sound the alarm

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revealed in Jesus Christ.**



when he sees the enemy approaching. If the people hear the alarm but pay no attention, their deaths at the hand of the enemy will be their own fault. But if the watchman sees the enemy coming and does not sound the alarm, then says the Lord, "I will hold the watchman responsible for their deaths. Their blood will be upon the watchman's head" (Ezekiel 33:1-9).

Just as Ezekiel was appointed watchman for the people of Israel, I believe God has appointed his church to be the watchman of our day. Who else is going to sound the warning? The economists justify the arms race on the grounds of keeping the economy going. Labor leaders justify the arms race because it means jobs. The Russian leaders justify it by telling their people the Americans are not to be trusted because look, they are building more and more bombs. The American leaders justify it by telling their people the Russians are not to be trusted because look, they are building more and more bombs.

Where are those who will cry "stop" to this madness? Where are those willing to stand up and declare that it is a sin to build a nuclear weapon, that to plan and prepare for the destruction of millions of lives is an abomination in the eyes of the Lord for any group, for any time, for any reason?

We, who belong to Jesus Christ, must be the watchmen. We must because our primary allegiance is to him and his kingdom. Our way of life is patterned after him who rejected the sword and called his followers to be peacemakers.

The Bible calls the evil that we have tolerated the sin of idolatry. "You shall have no other gods before me," God commanded. But Christians have broken that commandment by joining our fellow citizens in succumbing to the idolatry of military might. To plan for nuclear war assumes that millions will die justifiably, in the name of national security. This exalts the nation above all else, above the survival of humanity, above God.

The church's preaching of the gospel in our day must make it clear that to turn to Christ will lead us to turn from the acceptance of nuclear weapons. Our primary allegiance to Jesus Christ and his kingdom commits us to total abolition of nuclear weapons. There can be no qualifying or conditioning word.

*Kenneth L. Gible, a frequent contributor to the Visitor, is pastor of the Ridgeway Community Church of the Brethren in Harrisburg, Pa.*

## Brethren in Christ Hymn Contest

The Commission on Music and Worship has announced the winner of the 1980 hymn contest: "Our True Battle," written by Dwight and Lois Paine of the Grantham, PA congregation. The hymn was selected from a dozen entries by three judges who received blind copies of each hymn. Judging this year's contest were Loine Bert, Miriam Bowers and Joanne Barrett (last year's winner).

Two hymns receiving honorable mention are a new musical setting for the hymn "We Join to Worship Thee" by Dwight Thomas, Ann Arbor, MI, and a hymn "Jesus Christ Is Born Today" by Ethel A. Brindle of Waynesboro, PA.

### 1981 Hymn Contest

Entries may be a completely new composition (text and tune) or an original text or tune to accompany a standard hymn. The general requirements are that the hymn be suitable for singing in a Brethren in Christ worship service and that it add to the worship character of the church. We are particularly looking to identify hymns or songs which might be useful in a new hymnal.

Entries should be sent to Dr. Ronald Miller, Secretary of the Commission on Music and Worship, Messiah College, Grantham, PA 17027.

### OUR TRUE BATTLE

Dwight Paine

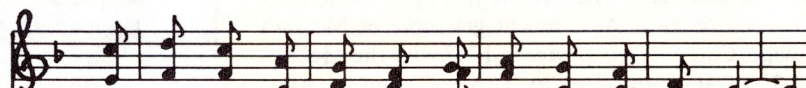
Dwight and Lois Paine



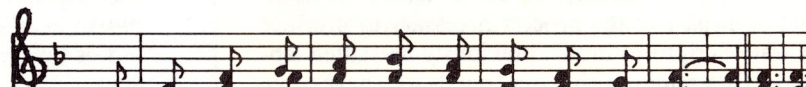
1. If some - bod - y hates you, be kind to him, bro - thers!
2. When en - e - mies come and de - mand your pos - ses - sions,
3. When prin - ces and rul - ers com - mand you to bat - tle,
4. Lord, how much we need You to help us fight e - vil,



If peo - ple mis - treat you, re - ward them with prayer.  
Re - spond to them hum - bly, "We will not with - hold;  
Fall down on your knees to our King and our Lord;  
Fight war - fare with peace and fight ha - tred with love;



Be like your dear Fa - ther in heav - en, my bro - ther!  
I'm rich in the heav - ens with glor - ious pos - ses - sions:  
Say, "Je - sus! O help me to fight my true bat - tle,  
O fill me with good to pour out a - mong e - vil,



For He sends His sun - shine and rain ev - ery - where.  
True bles - sings and joys that will nev - er grow old."  
With prayer, love and suf - fer - ing, but nev - er with sword!"  
A fra - grance and fore - taste of Your home a - bove. A - men.







## Part of the team

by Alice Dourte

"A translation team enters a new language every week. And a complete New Testament is published in a new language every nine days! . . . Hatred has been turned into love through the translated Word. What a privilege to have a part in bringing this to pass!"

Taken from a recent letter to friends, these words express the feelings of Carl and Marilyn Wolgemuth who have been pouring their lives into service with Wycliffe Bible Translators for over twenty years. For ten of those years (1965-75) the Wolgemuths lived and worked among the Aztecs of Mecayapan, Mexico, translating God's Word with the aid of Aztec helpers.

Since 1975 Carl and Marilyn, members of the Elizabethtown, PA, congregation, have been working at Wycliffe's International Linguistic Center in Dallas, Texas. Marilyn, a nurse, coordinates the Center's Health Services, helping provide quality, affordable health care for an expanding student body of missionaries. Carl works with the computerized word-processing equipment used in the printing arts department, where translated manuscripts are carefully edited and checked before printing. Their daughter, Carolyn, born just before they began service with Wycliffe, lives with her husband in Marilyn's home state, Kansas.

The Wolgemuths demonstrated their desire to serve the Lord and others in the years prior to joining the Wycliffe staff. As a recent graduate of Messiah College, Carl entered service in 1953 with the Mennonite Central Committee in Topeka, Kansas. After their marriage the Wolgemuths served with MCC in California, working with migrant persons.

During their years as translators with Wycliffe in rural Mecayapan and now at the International Linguistic Center, Carl and Marilyn have shared in the joy of seeing God's Word translated into Mecayapan Aztec. Years of translation, checking, and revision have been part of the process necessary to produce accurate Scriptures in this previously unwritten language. They rejoice with Aztec friends who have come to know and follow Christ; they hurt for those who have rejected him or who have not yet heard the gospel. As Carl and Marilyn continue their work with Wycliffe in Texas, they are sharing in the efforts of many translation teams throughout the world.

## Friends the same

" 'Utz avech, vuc-cachpochel?"

"For the first time an Indian had called me his neighbor," wrote Cameron Townsend. "The welcome words in the Cakchiquel language meant, 'How are you, my neighbor?'"

"Of course, the primary etymology of the word for neighbor was not pleasant, for it meant 'companion in cootie-cracking,' but the Cakchiquels never stopped to think of the etymology, but rather the spirit of friendship that they could see in the neighbor, the true friend. . . ."

But why had the Cakchiquel Indian suddenly called Cameron Townsend neighbor? It wasn't because they lived near each other. They had been in the same village for more than a year. During this time, however, Townsend had learned to speak the same language the Indian spoke.

Friends often say of each other, "We speak the same language." They mean they understand each other's thoughts and intents. Townsend wrote about his experience with the Cakchiquel Indian to illustrate the spirit of friendship possible when people speak the same language.

In a similar situation, a translator in Mexico asked an Indian mother, "How is it you are not afraid of us like you used to be? You would never even speak to us."

"You speak our language now," the mother answered.

"The Indian will be redeemed when we touch his heart, and we touch his heart when we speak the truth to him in his own languages," said a Latin American authority on Indian affairs.

William Cameron Townsend, founder of Wycliffe Bible Translators and the Summer Institute of Linguistics, explains why he believes it's imperative to learn minority languages. "The Indian lives in the cloister of his language, and to get to know him, instruct him, and win his friendship, it is necessary to penetrate those sacred recesses. At first they may seem mysterious, but in reality they are marvelous when a person takes the trouble to investigate them. And take the trouble we must!"

For twelve years, Cameron Townsend took the trouble to learn Cakchiquel, reduce it to writing, and translate the New Testament into this Guatemalan language. May 1981 marks the fiftieth year since publication of the Cakchiquel New Testament and the beginnings of Townsend's vision to reach out worldwide to our neighbors whose languages had never been written.



by Sheila Cragg

# Speak language

But the organizations which Townsend founded are dedicated not only to learning exotic languages and to Bible translation, but to teaching people to read and write their mother tongues. Otherwise, "if those who have God's Word in their own language can't read it, how can they grow effectively into mature Christians?" said Townsend. "The illiterates have to rely upon those who can read to feed them with the Word as a mother spoon-feeds a helpless child."

But what were the driving motives and urgent reasons why Cameron Townsend devoted his life to reaching the Bibleless peoples of the world? "First of all," he wrote, "our Lord commanded that every creature be told. That certainly includes every language and every tribe and who can resist a command from such a Source?"

"Secondly, there are countless ills in this world. . . . There is only one thing that will bring them to an end. That is the return of our Lord and Savior. We are seeking to hasten this return by fulfilling His command.

"Thirdly, the love of Christ constrains us. He so loved the world that He gave Himself."

But how close is the church to finishing the Bible translation task? In over 40 countries, with the help of native co-translators, some 800 languages have been or are now being reduced to writing. One-hundred and fifty languages have the whole New Testament, representing 4.5 million people. Even so, language barriers still deprive 200 million people, representing more than 3,000 languages, from hearing or reading the life-giving message of Jesus Christ.

The goal of reaching those neighbors who haven't any portion of Scripture requires people now engaged in almost every kind of occupation. A team of literacy workers, pilots, printers, doctors, nurses, administrators, accountants, artists, builders, agriculturists, and others—helping on either a long or short-term basis—is necessary to back up the translators.

Today, 3,000 Christians willing to go to every "tongue, tribe, and nation" are needed. By learning foreign languages, translating the Scripture and communicating God's love, these Christians will become their neighbors' friends.

*Sheila Cragg is a freelance writer living in Garden Grove, CA.*

## God's Word in Navajo

by Alice Dourte



September 4, 1956 marked an important event in the life of Fannie Scott, longtime staff member and friend of the Navajo Mission. On that day the then recently completed Navajo New Testament was dedicated in a service at the mission chapel. Fannie received one of six complimentary copies for her help in the translation work.

*God Bizaad* (God's Word) was the culmination of ten years of work by Wycliffe Bible Translators personnel and helpers. Translators Faye Edgerton, Faith Hill and Anita Wencker lived and worked among the Navajo people, learning the language and transcribing sounds into written form. They completed the first New Testament manuscript in 1956 and saw it published by the American Bible Society that year. By the time of Faye Edgerton's death in 1968, 14,000 copies of *God Bizaad* had been distributed and work was progressing on the Old Testament translation.

Fannie Scott rejoiced in the printing and distribution of *God Bizaad* as an important step in bringing the gospel to her people. Educated at the Methodist Mission School in Farmington, New Mexico, Fannie accepted Christ in her early teens. Having learned to read English in school, she taught herself to read Navajo using old Navajo songbooks. She first joined the Brethren in Christ Mission staff in 1953, ministering as an aide in the hospital and caring for school children. She did much English/Navajo interpretation and was active in visitation and teaching.

In 1967 Fannie left the Mission as a fulltime staff member to work with Wycliffe in translation and literacy. She has continued to work with *God Bizaad*, helping translate new passages and checking previously translated material. In a recent letter Fannie reported that Wycliffe personnel are completing a "final checking (of *God Bizaad*) for the second time." Psalms, Proverbs, Daniel and Exodus are among the books being examined.

Fannie maintains close contact with the Brethren in Christ Mission and its staff. She carries a continuing concern for the training of Navajo church leaders and for evangelizing those without faith in Christ. Her work in translation of Scripture is a tangible expression of her love and concern.



# Reasons for El Salvador's conflict; its impact on the church

Relations between the United States and the Soviet Union have worsened in the last two years, and "Cuban and Soviet expansionism" seems a plausible explanation for conflict in Central America to many North Americans. Clearly it is a useful explanation, whether or not the facts in Central America itself fit the global generalizations so neatly.

## The Claims of Militarism

Central America is important to the present U.S. foreign policy, which seeks to preserve a world order through military might more than through just relations. From a geo-political perspective that looks at the region in terms of global rivalry between East and West, Central America, along with the whole Caribbean basin area, becomes a strategic area that is the "soft underbelly of American defense."

While it is true that there are U.S. business investments in Central America, they are not the primary issue in U.S. concern over the area. One observer suggests that the region purchases less than one percent of American exports and that direct foreign investments is less than \$1 billion book value.

But the region supplies the United States with resources strategic to its defense. Taken together, the 20 countries and seven dependencies of the Caribbean basin supply the United States with virtually all of its bauxite, and significant amounts of such important raw materials as nickel, iron ore and copper. There are estimates that Caribbean oil potential could be six or seven times the entire Saudi Arabian and Persian Gulf resources.

## The Pressure for Change

But a merely strategic, geo-political interest in Central America does an injustice to those in Central America whose desire for change, even radical change, is in the interest of their people's well-being, not international communism. It is unfair to the masses who are caught between extreme ideologies and are interested mainly in a chance to better their lives.

Raymond Bonner of the *New York Times* quotes one insurgent leader who claims that the major guerrilla organizations "are more anti-Soviet than your Mr. Haig." That may be overstated, but the Salvadoran communist party is only a small part of the opposition there, for the opposition includes Christians, social democrats and human rights activists.

It is this fact that caused much disbelief in Europe when the U.S. State

Department tried to prove Soviet/Cuban arm shipments. The U.S. case rested on the activities of a small, rather insignificant Salvadoran political party.

The stance of the opposition is anti-capitalist, for many social observers in Latin America believe the competitive market system is worsening the plight of the poor. The opposition's political statements consistently call for a society in which government acts to insure that wealth is distributed according to human need.

Still, the opposition in El Salvador has not won the support of the broad population the way the Sandanistas did in Nicaragua. It is clearly depending on violent aggression to topple the junta. El Salvadoran Christians who have joined the opposition claim that the violence of the right, collaborating with the government, leaves them no choice. In March





1980 Archbishop Oscar Romero was assassinated in church the day after calling for soldiers to lay down their guns and the government to cease its repression. At least since Romero's death, say some Christians, any possibility of non-violent change has evaporated.

Pacifist Christians, like Mennonite Central Committee and other church workers in Central America, are troubled by the violent strategy of the opposition, but equally troubled by the claim that the right and the government have removed any chance for a non-violent "third way."

Even a conservative priest in El Salvador, according to the *New York Times*, says that "the difference in the violence is that the left kills selectively—members of ORDEN [a para-military organization] and government security forces. Killing by the right and the army is more indiscriminate. When they sweep through a village looking for leaders and leftist sympathizers, they kill a lot of innocent peasants."

There is significant proof that it has been the governments of Nicaragua before the fall of Somoza, and of Guatemala and El Salvador today, that have institutionalized terror as a tool for frightening the populations into obedience and inactivity. Amnesty International reports "no proof" to claims of Central American governments that para-military groups, or "death squads," operate independently. In fact, reliable estimates are that from 80 to 90 percent of the political violence in Guatemala and El Salvador today is the result of government sanctioned or organized campaigns.

As troubling is the subtler violence of economic systems that have created what one MCC worker calls "the incredible gap between the rich and the poor in these countries." That gap is what the overt violence of repression seeks to maintain. That gap is what gives such urgency for change, particularly since calls for moderate change have been ignored or attacked.

In 1970 the lowest 50 percent of the population throughout the region received an annual income of \$75 per person, while the top five percent received \$1,760 per person average. By 1981 this situation seems to have worsened; the poorest have less, the richest have more. Some 74 percent of the land is in the hands of six percent of the landholders. In Guatemala .1 percent owns 40 percent of the land. Twenty-two percent of the rural work force is landless and the



minimum wage hovers between two and six dollars per day for male agricultural workers, less for women.

One has only to walk into, or by, a poor urban barrio made up largely of former peasants, such as "Cuatro de Febrero" in Guatemala City or "La Fosa" in San Salvador, to realize that it is more than "communist agitation" that is at the root of the demands people are making.

Most of Central America's peasants are the kind MCC programs attempt to help—they are interested in neither communism or capitalism and wish only for the land, the dignity and the peace to live and support their families.

### The Church

If the wheels of history, a history of both overt and subtle oppression, have not squeezed out the chance for nonviolent change in Central America, the church there might be a bearer of such a hope. And even if it is too late for that—if either violent change or violent retrenchment "wins" out—the Central American church faces challenges to adapt and prepare.

The path in any case is not an easy one, but the Central American church must find the path itself. MCC's goal as it seeks to work on behalf of the poor is to relate closely and supportively to the church.

There are Anabaptist churches in each Central American country—the largest in Honduras, the smallest in El Salvador. One Mennonite church in El

## Messiah College News

"'A people person.' You have been described in this way, Hannah Eyer Foote, by those who know you best. And your life of sacrificial service to people has earned you the deep gratitude and love of those whose lives you have touched."

With these words, Dr. D. Ray Hostetter, president of Messiah College, presented the Alumni Appreciation Award to Hannah Foote of Upland, Ca. The presentation, recognizing her 37 years of service to Upland College, was made during a reception held March 8 in her honor at the Upland Brethren in Christ Church.

Some 175 friends, many of them former students she instructed in biological science, were present for the occasion. Chester Eckman, Doris Hensley and Virginia Kauffman shared anecdotes illustrating the many different ways Mrs. Foote touched the lives of her students and colleagues, friends and neighbors.

Salvador is located in an area where armed confrontations occur regularly, and the civil war is a reality for all Mennonite congregations in that country. In Honduras the Mennonite church is working with some of the approximately 40,000 refugees.

In Nicaragua the Mennonite and Brethren in Christ churches are struggling to find their role in relation to a revolutionary government. In Costa Rica, where the currency has recently been devalued 40 percent, the concerns affecting the church are more economic than political. In Guatemala the sustained political violence must be a concern for all, though addressing it at a congregational level is very difficult.

One church leader in Costa Rica, when asked of the primary challenges facing the church, emphasized leadership training. He quickly added a comment that gave the need its regional urgency: "We must free our North American brothers to go home. There is no reason for them to die on our soil."

The Central American church generally expects more difficult times ahead and recognizes that it must prepare. What that preparation will be is the issue the churches must struggle with. The prayers, the moral and spiritual support, and the attempt to understand—these are the gifts that North American brothers and sisters have to offer as never before.

Gerald W. Schlabbach, MCC Information Services, based on reports from MCC workers in Central America.



# Church News

## Second Annual Lancaster Bible Quiz Tournament

Twenty-four teams entered the Second Annual Lancaster Bible Quiz Tournament, held April 25 at the Brethren in Christ Church in Lancaster, PA. More than 150 young people were in attendance for the round robin quizzing in two leagues. The top teams from each league then faced each other at the end of the day.

Sharing in the quizzing were twelve teams from the Atlantic Conference, six from the Allegheny Conference, five from the Central Conference, plus a Mennonite team from the Lancaster area.

The Pilgrim Chapel team from Brooklyn, NY was the winner. Refton, Elizabethtown, Pequea, Grantham, and Mechanicsburg followed. Joanne Shank from Refton and Mindy Brubaker from Grantham were the day's top scorers.

## Allegheny Conference

Special missionary guest of the **Big Valley** congregation on Sunday, April 5, was **Clara Leedom**. • The **Carlisle** congregation reports 17 persons being received into fellowship on Sunday morning, April 12. Twelve persons were baptized in the evening service.

The **Green Grove** congregation reports a carry-in dinner held for their church board members. The dinner was held at the home of Donna Wolfe, board member. • Deeper Life Services were held by the **Montgomery** congregation on April 13-19. The guest speaker was **Dr. Henry Ginder**.

The **Mt. Rock** congregation reports presenting the Easter musical, "The Living Cross" on April 18 and 19. • Ground breaking was held by the newly formed **West Shore** congregation on Sunday, March 22. Bible studies are being held and there are eight families now committed to support this group.

## Atlantic Conference

The **Colyer** congregation held special weekend services on April 24, 25 and 26. The guest speaker was **Rev. Richard Long**. • On Saturday, April 11, the youth of the **Cross Roads** congregation made themselves available to members of the church for jobs needing done. There was no charge for their labor.

The **Hummelstown** congregation reports that they have had an increase in attendance the first Sunday of each month during 1981. Attendance

### Church treasurers

Please note a new treasurer for the Board of Benevolence:

James Leshner  
R. 1, Box 214  
Mt. Joy, PA 17552

on April 5 was 125. • Six persons were recently received into church fellowship by the **Palmyra** congregation.

A recent guest of the **Shenks** congregation was **Rev. Harold Paulus** who presented slides of the San Francisco Mission. • The Messiah College Choral Society recently presented a concert to the **Souderton** congregation.

## Canadian Conference

Guests of the **Houghton** congregation at an afternoon service on Sunday, April 12, were **Bishop and Mrs. Harvey Sider**. The Siders shared about their mission service in India. The New Life Singers ministered in music. • Steve Martin, student at Emmanuel Bible College, gave a narrated slide presentation of Israel to the **Rosebank** congregation recently. The presentation was "The Life of Christ."

## Central Conference

The **Bethel Community Church** selects someone from the congregation each quarter to honor as the "Person-of-the-Quarter." • May 3 was observed by the **Christian Union** congregation as Youth Sunday. **Daryl Climenhaga** was the guest speaker.

On Easter Sunday, April 19, eleven persons were received into fellowship by the **Fairview** congregation. Seven persons were baptized. • The Snyder sisters from West Manchester provided the Sunday evening service for the **Pleasant Hill** congregation on April 5.

## Midwest Conference

**Mr. and Mrs. Menno Dyck** celebrated their 40th wedding anniversary on April 12, with an open house hosted by their children and grandchildren. The Dycks are members of the **Rosebank** congregation.

The **Oak Park** congregation hosted the **Highland Park** area churches for a Community Lenten Service. The service was on Sunday evening, April 12. • The **Rosebank** congregation reports an Easter Cantata, "Alleluia," was given on Sunday morning, April 12. Debra Anderson directed the 21-voice choir.

## Pacific Conference

A 50th wedding anniversary reception was held in the Upland Brethren in Christ Church on April



12, for **Mr. and Mrs. Reuben Wingerd**. The Wingerds, who are members of the Upland Brethren in Christ Church, are the parents of four children: Eloise Bender, Arlene Landis, Delores Powell, and Ray Wingerd.

## For The Record . . .

### Births

**Barto:** Danielle LeSha, March 20; Frank and Tammy Barto, Montgomery congregation, Pa.

**Evans:** Heather Joy, March 13; Harry and Christine (Martinec) Evans, Green Grove congregation, Pa.

**Hendershot:** Sara Catherine, March 13; Earl and Carol (Slagenweit) Hendershot, Hummelstown congregation, Pa.

**Hess:** Daniel Christian, April 7; Ray and Faye Hess; Pequea congregation, Pa.

**Keller:** Jessica Marie, April 13; Ralph and Linda Keller, Martinsburg congregation, Pa.

**Leaman:** Matthew Ryan, April 13; Randy and Amy Leaman, Manor congregation, Pa.

**Lehman:** Kristyn Elizabeth, March 30; Duane and Teresa Lehman, Mt. Pleasant congregation, Pa.

**Rock:** Philip Mark, March 31; Kent and Mary Rock, Rosebank congregation, Ks.

**Stern:** Larissa Ruth, April 15; Wayne and Ruth Stern, Martinsburg congregation, Pa.

### Weddings

**Lehman-Musser:** Grace Lucille, daughter of Mr. and Mrs. Alvin Musser, and Robert Lehman, Covina, Ca., March 28, in the Upland Brethren in Christ Church with Rev. Robert Hempy officiating.

**Oberholtzer-Landis:** Debra Landis and Rick Oberholtzer, April 12, in the Manor Brethren in Christ Church with Rev. Raymond Charles and Rev. Allon Dourte officiating.

**Rohrer-Esh:** Martha J., daughter of Mr. and Mrs. Jacob Esh, New Providence, Pa., and Douglas E., son of Mr. and Mrs. Harold Rohrer, Lampeter, Pa., April 4, in the Refton Brethren in Christ Church with Rev. John A. Brubaker officiating.

### Obituaries

**Brubaker:** Anna G. Brubaker, born Feb. 1, 1902, died April 4, 1981. She is survived by two sisters: Sara and Amelia; and three brothers: Ben, John and Matthew. She was a member of the Upland Brethren in Christ Church and served for two years at the Navajo Brethren in Christ Mission. The funeral service was conducted by Rev. Robert Hempy and Rev. Alvin C. Burkholder. Entombment was in the Bellevue Mausoleum.

**Dennis:** Charles H. Dennis, Hummelstown, Pa., born June 14, 1922, died March 21, 1981. He is survived by his wife, Mary; four daughters; and three sons. The funeral service was conducted by Rev. Andrew Slagenweit in the Trefz Funeral Home. Interment was in the Grandview Memorial Park.

**Dick:** Mrs. Sandra K. Dick, born July 4, 1951, died March 31, 1981, in the Annie Warner Hospital, Gettysburg, Pa. She was the daughter of Paul C. and Mildred Dannelley McGlaughlin. She was married to Larry Dick who survives. Also surviv-



ing are two daughters: Leslie A. and Emily R.; three sisters; a number of nieces and nephews; paternal grandmother; and maternal grandparents. She was a member of the Iron Springs Brethren in Christ Church. The funeral service was conducted in the Iron Springs Church by Rev. Frank Kipe and Rev. Amos Kipe. Interment was in the Fairfield Union Cemetery.

**Heisey:** Frances B. Heisey, Messiah Village, Mechanicsburg, Pa., died Mar. 2, 1981 at the age of 93. The daughter of the late Reuben T. and Anna M. Baker Heisey, she chose nursing as a career and lived most of her life in Cumberland County, Pa. She was a member of the Grantham Brethren in Christ Church. Funeral services were conducted at the Messiah Village chapel by Rev. R. H. Wenger and Rev. LeRoy Walters. Interment was in the Chestnut Hill Cemetery.

**Kreider:** Dr. Marlin B. Kreider, Worcester, Mass., born Nov. 7, 1922, died April 16, 1981. He was the son of the late Ethan Kreider and Mrs. Esther Books Kreider of Messiah Village. He is survived by his wife, Elin; his mother, Esther Kreider; 2 sisters, Mrs. Ruth Landis of Grantham and Mrs. Marian Hock of Carlisle; and 3 brothers, H. Ellis of Campbelltown, Harold N. of Englewood, Ohio and Ray L. of Lutherville, Md. He was a deacon at the old historic Park Street Church in Boston where a memorial service was held with Rev. Paul E. Toms officiating and Dr. Harold Ockenga participating. A funeral service was also conducted at the Palmyra Brethren in Christ Church by Rev. Ethan M. Gramm. Interment was in Campbelltown, Pa.

**Linkey:** Mrs. Beulah Franklin Linkey, born Sept. 2, 1890, died April 10, 1981. She was married to Roy Franklin who preceded her in death. She was also married to Irvin Linkey who died in 1976. She is survived by a son, Glen Franklin; a daughter, Ruth Westerholm; two sisters; and a brother. She was a member of the Upland Brethren in Christ Church. The funeral service was conducted by Rev. Alvin Burkholder and Rev. Robert Hempy. Interment was in the Bellevue Cemetery.

**Simmons:** George H. Simmons, Blandburg, Pa., born March 13, 1915, died March 10, 1981. He was married to Bertha Bouch Simmons who survives. He is also survived by eleven children: George, Fred, Bill, Mary Hatch, Betty Mayall, Ruth Hartzell, Ronnie, Vernon, Charles, Robert, and Edith; 39 grandchildren; and six great-grandchildren. He was a member of the Blandburg Brethren in Christ Sunday School. Rev. J. Richard Lehman conducted the funeral service. Interment was in the Pleasant Hill Cemetery.

**Witter:** Mrs. Ruth V. Witter of Messiah Village, Mechanicsburg, Pa., was born Dec. 29, 1894, died Nov. 2, 1980. She was the widow of the late Bishop R. I. Witter, who preceded her in death in 1967. She is survived by a son, Paul, of Perkasio, Pa.; two daughters, Mrs. Dorothy Schrag and Mrs. Ardis Alderfer, both of Grantham, Pa.; two sisters, Mrs. Grace Brubaker and Mrs. Viola Eshelman, both of Upland, Calif.; eight grandchildren and four great-grandchildren.

She held membership in the Brethren in Christ Church in Kansas where her late husband served as pastor, bishop and evangelist, until she moved to Messiah Village following his decease.

Funeral services were conducted in Messiah Village Chapel with the pastor, LeRoy B. Walters, in charge and at the graveside in Abilene, Kansas by Pastor Henry Landis.

**Carlson:** Joel E. Carlson, born in Chicago, Feb. 11, 1904, died March 26, 1981. He is survived by his wife, Faithe; two sons, Robert of Newton, Kan., and Jon of Jacksonville Fla., a brother and five grandchildren.

His first pastoral assignment was the Philadelphia Brethren in Christ Mission in 1933. In 1934 he accepted the pastorate at Abilene, Kan. In 1939 he accepted a call to serve at the Messiah Light-house Chapel in Harrisburg, Pa., where he and his wife ministered for 28 years.

In retirement he worked for the Pennsylvania Department of Transportation and gave interim pastoral leadership in the Roseglan congregation near Duncannon, Pa., and the Rosebank congregation near Ramona, Kan.

He and his wife moved to Messiah Village in 1979.

The funeral service was conducted in the Grantham Brethren in Christ Church by Bishop C. B. Byers and Rev. LeRoy B. Walters. Interment was in the Grantham Memorial Park.

### Tributes to Joel Carlson

Among the Brethren in Christ in this century, Carlson is a name synonymous with city missions. Born and reared in Chicago Joel Carlson followed his older brother in a life of effective ministry in the inner city. As his brother Carl was to Chicago Mission, so Joel was to Harrisburg, Pennsylvania. There he and Faithe reared their family and led a Brethren in Christ ministry that spanned more than a quarter of a century.

Always expressing a gentle spirit, and gracious in manner, Joel Carlson represented the church in one of its most crucial ministries during a period of great changes in our society. His love for his Lord

and his church made him an inspiration to all who knew him. This same spirit graced his service at Messiah Village. To the family we express our sympathy and pray that the Lord who was the passion of your father's life may be your comfort in this time of deep sorrow. Together we rest in Him.



Erwin W. Thomas, Chairman  
Board for Missions

Today you are together because God has called a husband, father and Christian brother to his eternal reward. In this call God has taken, from our midst, one who was a true model of servanthood.

Joel Carlson was a man who loved his God, his church and the people. His sense of dedication to Christ and the church was evident in the areas of ministry that he served. Brother Carlson was one more concerned about the needs of others than his own personal well-being. His love and compassion were evident. Although his voice is now silent, the impact of his ministry will continue.

While we know that you are comforted by the assurance that he is now home, we do express our sympathies to you as a family. May you find shelter beneath the everlasting arms.

John A. Byers,  
Secretary, Board of Bishops

**Martin:** Musser M. Martin, Mt. Gretna, Pa. was born Apr. 25, 1920 and died Apr. 10, 1981. He is survived by his wife, Velma Hoffman Martin; his parents, J. Earl and Anna Musser Martin of Mt. Joy, Pa.; a brother, Rev. J. Earl Martin Jr. of Mt. Joy, Pa.; and a foster sister, Vivian, wife of Charles Ware of Martinsville, Ind.

He was a member of the Palmyra Brethren in Christ Church where he served in a number of capacities, including Bible teacher and church treasurer. Over the years he served his denomination through the Board of Benevolence, at Messiah College, Messiah Village, as well as working in the Christian Light Book Stores.

The funeral service was conducted in the Palmyra Brethren in Christ Church by Dr. Henry A. Ginder and Rev. Ethan M. Gramm. Interment was at Mt. Pleasant Cemetery.

### Tributes to Musser Martin

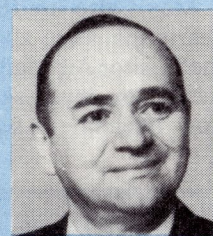
We of the Messiah College community rejoice with Velma, the family, and friends that Musser M. Martin is now beyond pain and infirmity. He has entered a new beginning that reflects his faith and certain hope in Christ. In that rejoicing we also acknowledge sorrow, and extend a tribute of gratefulness since a major portion of his professional life was given in service at Messiah College. He taught and administered for more than two decades.

As he taught economics, scores of lives were influenced. But his greatest value went beyond teaching and was primarily in the area of administration. As treasurer, he carefully led in husbanding the resources of the college. He gave prudent

leadership to purchasing, to auxiliary activities, and to the development of new facilities. He was master of detail and met everyday events with precision and dependability. Some positive qualities he demonstrated included decisiveness, integrity, and loyalty. His reliability and passion for following precedent assisted a developing and changing institution to anchor points in perspective.

We pay tribute to the generous and faithful service of Musser M. Martin in the life of Messiah College and thank God for him. We are saddened by his death; we have been blessed by his life.

D. Ray Hostetter  
President, Messiah College



In the passing of our dear brother, Musser M. Martin, the church and particularly the Board of Benevolence has lost a respected member. Brother Martin lived a life of benevolence. He gave sacrificially of himself to serve in many areas of benevolent ministry. His compassionate concern was lived and expressed as he served so faithfully on our Board for 27 years. The elderly, the underprivileged, the homeless child, the retired servant of God—all were of concern to him. He was a real brother in the "household of faith."

W. Dale Allison  
Chairman  
Board of Benevolence



# Readers Respond

To be considered for publication,  
letters must be signed  
and should be 300 words or less.

It was with great anticipation that I picked up D. Bruce Lockerbie's book *Education of Missionaries' Children* a year ago (see April 10 book review). My enthusiasm was dampened within the first few pages when the author makes a largely unsupported claim that a boarding education is the best option for missionaries' children, and then proceeds with an exhaustive analysis of various schools he has visited. I was very sorry that options such as home or local tutelage were not given a more thorough consideration.

In our experience and the shared experiences of those we have met in North America and abroad, we have begun to realize what a highly emotionally-charged issue this is. Boarding school education has its vocal proponents and its vocal antagonists, while the chief difficulty with home tutelage seems to be the relational difficulties which arise when a mother teaches her own child (a reality to which I can well attest!). We are thankful for the enlightened (is my bias showing?) policy of our own Board for Missions in providing tutors where there are elementary-age missionary children.

May I also use this space to send a hearty thanks to all who contribute to the "Visitor Air Mail Fund"? I have had the list on my desk for three months now, intending to send a personal note

to each one, and I have become quite overwhelmed with the enormity of the task. This link with our home congregations and with the North American church is very important to each one of us. And to receive the news while it is still current is a big help—our copy gets devoured even before *Newsweek*! "Thanks" seems a meager recompense but I trust God will richly reward you for your generosity in providing the *Evangelical Visitor* to those of us overseas.

Esther Spurrier  
Macha Hospital, Zambia

*The Air Mail Fund, supported by gifts from interested individuals, provides complimentary subscriptions to mission workers and selected overseas church leaders. Persons interested in contributing to this expression of practical brotherhood are invited to write to the Evangelical Visitor for more details—Ed.*

## About militarism . . .

I was very interested in the report on the Peace and Justice Consultation (Feb. 10 issue). I suppose it is difficult to decide how much space to give articles of this nature when people have so many crushing personal problems. Perhaps, though, by having us think about larger

or more complex moral problems, our personal struggles are put into better perspective. I would encourage you to continue the discussion of militarism and justice in the *Visitor*.

As a teacher and a parent I have come to realize that what you choose to teach or emphasize is what you consider to be truth or important. The Brethren in Christ Church is in a teaching position in many parts of the world. Is peace and non-resistance taught as an intrinsic part of the Good News or as an odd belief tacked onto the salvation message? Is it even taught?

Sometimes I daydream of possible future events. Can you imagine Brethren in Christ young people from the United States fighting in "our" army against Brethren in Christ young people in some Central or South American country? It is possible. In fact, members of the Brethren in Christ Church may have been actively involved in armed conflict with each other in Africa. More and more people in our church will be facing such dilemmas, and some already have had to decide what to do. What is the Church's (Christ's) teaching? Is it strong and clear, both at home and abroad? I do hope you keep us thinking by continuing to give us articles dealing with these issues.

Mark Keller  
Manzini, Swaziland

## Annual Meeting of the BRETHREN IN CHRIST HISTORICAL SOCIETY

*In Conjunction with the Messiah College  
Summer School for Ministry*

7:00 p.m., Thursday, June 25, 1981  
Messiah College

Fellowship Hall of the Grantham Church

### PROGRAM:

Business Meeting

"Story Telling in Communication of Faith and Transfer of Heritage"—Dr. E. Morris Sider, Editor, *Brethren in Christ History and Life*

Fellowship and Refreshments

Stories from Brethren in Christ Heritage and Life by Various Persons

*The Annual Meeting of the Society is open to all interested persons whether members or not. Members are particularly urged to be present and to participate in the business of the Society.*

## . . . and Romans 13

In response to Jerel Book's letter, "Nuclear War and Romans 13" (Feb. 10 "Dialogue"), I believe it is necessary to put the mindless submission interpretation of Romans 13 which has become so popular in America, and which Jerel tentatively challenges, into biblical and historical context.

As governments feverishly prepare to kill the human race, Christians rise up to defend their madness with Romans 13. It is appalling, utterly defying description. The Pharisees would blush to be associated with the interpretation of Scripture which is being used to stifle Christians in the face of the most diabolical enterprise ever dreamed by man. But it was the Pharisees who pioneered this kind of legalistic, carnal interpretation of Scripture, and we must give them their due.

*Evangelical Visitor*



As we rush toward Armageddon, and all of the atrocities of history beg to be repeated one more time in a grand and final spasm of rebellion against God, the words of the Jews when Jesus was on trial pour again from the lips of American Christians: "We have no king but Reagan."

All of this could be different. I am not without hope, but neither do I underestimate the depth of resistance there is to the repentance which is required, especially of God's people, if it is to be different. I have committed my life to calling for that repentance and announcing the possibility of hope in Christ. I understand this to be a minimum requirement of Christian discipleship in our generation. In this I do not stand alone, but I fervently wish soon to stand less alone among the Brethren in Christ.

John K. Stoner  
Akron, PA

*John's letter, received some time ago, was delayed in publication due to space limitations.*

#### Looking for used hymnbooks

For the past thirty years, the Rock Hill Mennonite congregation of McConnellsburg has been using your "Spiritual Songs & Hymns" published in 1935.

We appreciate the songs in this book and would like to continue using it. However, many of our books have lost pages, some covers are unattached, etc. But we understand it is no longer being published.

Do you know of any supply of good, used copies of this book? Perhaps some of your congregations have replaced theirs and would sell us some of their better copies. We would buy around 50 if available. Would a note to this effect in your church paper bring any response?

Glenn R. Cordell,  
Treasurer  
R.1, Box 578  
McConnellsburg, PA 17233

#### Notes for eagle-eyed readers:

The error in the May 10 "Dialogue" article which resulted in "three hundred" being converted at Pentecost (instead of the three thousand as recorded in Acts) was ours, not that of the writer.

Another typographical error—the substitution of the word "contrasting" for "contracting"—changed the meaning of a key paragraph in the April 25 report of the Board of Christian Education (p. 12). What a difference an "s" makes!

May 25, 1981

## EDITORIAL

# WORLD CHRISTIANS

Not long ago I had the joy of worshipping with a new congregation on the West Coast. Listening to different persons share news items and prayer concerns, I was excited by the global perspective I sensed emerging in this young church. There was a good mix of concerns for local needs—people in the church, friends and neighbors—as well as for believers in other countries. If that process continues (and I trust it will), there is a good chance that congregation will develop a generation of "world Christians."

No, I didn't say "worldly Christians"—persons who claim to be followers of Christ but who simply mirror the fallenness of our society and its values. Rather, I said "world Christians"—believers who are seeking to develop a perspective which transcends their own culture and group, and who carry a deep concern for the spiritual needs of the world. In brief, they are asking the Holy Spirit to help them see the world as Christ views it.

I suggest three fundamental reasons why you and I should become this kind of "world Christian." Perhaps you can add others.

*First*, the Bible makes it clear that the God whom we serve is the Lord of the Universe, not simply a local tribal deity. This truth is evident in the story of creation, and becomes progressively clearer as the Old Testament record unfolds. The revelation of God culminates in Jesus Christ, of whom Peter says, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12). God is the creator and redeemer of the entire world.

*Secondly*, we have been given a global assignment. Jesus outlined both the scope of the task and the model for ministry as he prayed to God for his disciples, "As you sent me into the world, I have sent them into the world" (John 17:18). He reiterated the world-wide nature of the mandate just before returning to heaven. "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

*Thirdly*, we are members of a world-wide fellowship which transcends all political, economic and ethnic boundaries. As a result of mission efforts over the past century, the Brethren in Christ family is found in such diverse places as northern India, southern Africa, Cuba, Japan, Nicaragua and London. We range from northern Saskatchewan to south Texas, from inner city New York to the hills of Kentucky to the suburbs of Los Angeles and Toronto. Just to identify with members of the "family," we need to become "world Christians."

Granted, it is a difficult task to transcend one's native culture and group viewpoint, developing a broad, world perspective. Among other things, it takes time and hard work in communication with fellow believers in other cultures.

Moreover, as we begin to develop a clearer understanding of the needs of people in other cultures, the Holy Spirit will likely begin to probe more deeply at our own lifestyle and our attitudes toward such issues as peace and justice. As we ask the Lord to make us more aware of the needs of others, how dare we expect not to be challenged to respond in love as we are able?

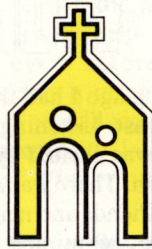
True, becoming "world Christians" will be difficult, requiring continual responses of faith and love. But how can we expect to be disciples of Christ and do less?

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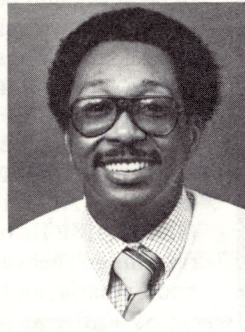
## FOR MINISTRY

For the first time in its history of service to the Christian community, Messiah College is sponsoring a Summer School for Ministry. The three-week program is from June 15 through July 3, 1981. With concern to serve a broad constituency, the school offers significant courses, effective teaching, and programing on both college and seminary levels. Yet the classes are open to all regardless of educational background.

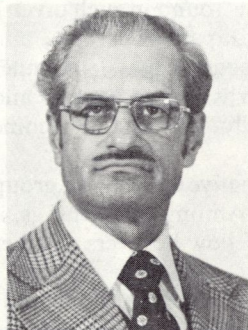
**Teachers and Courses** Summer School for Ministry brings together a faculty of high quality and reputation, with a broad range of experience.



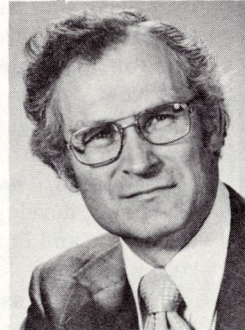
**Dr. Donald Demaray**, Fisher Professor of Preaching at Asbury Theological Seminary, Wilmore, Kentucky, is offering "Preaching from Luke-Acts." The course will involve homiletics from both theoretical and practical approaches.



**Dr. Robert Suggs**, Associate Professor of Psychology at Messiah, brings experience from the college classroom and the inner city pastorate. His course, "Ministry to Families," brings together both Christian conviction and psychological insight in a time when the family is definitely under siege.



**Dr. George Kimber** is well known to the Messiah community as an inspirational and effective Bible teacher and a caring pastor-counselor. His Old Testament course, "Psalms and Wisdom Literature," opens a rich center of devotional and pastoral resources.



**Dr. Owen Alderfer**, C. N. Hostetter, Jr. Professor of Theology at Messiah College, draws from his dissertation study and a lifetime of service to his denomination in the course, "Brethren in Christ Life and Thought."

The college, in cooperation with the Ministerial Training Committee of the Brethren in Christ Church, is offering a one-week, one credit course on "Current Brethren in Christ Life." This is a concentrated interaction course for insight into contemporary denominational life, providing an orientation to its mind and activities.

For more information and a brochure, contact Dr. Owen H. Alderfer, Director, Summer School for Ministry, Messiah College, Grantham, PA 17027. (717) 766-2511

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